A REVIEW OF THE STATE OF THE BRITISH NATION.

Thursday, February 3. 1709.

I Never heard any Man ſay, *no not his beſt Friends*, that the *Rehearſal* was a fair Adverſary, and the Teſtimony is from himſelf.

1. In his conſtant Courſe of taking his Oppoſer's Words in pieces, and applying one Part here with another Part there, which the Author never joyn'd, and which being ſpoken ſeveral Days after one another, have no Manner of Coherence one with another.

2. In his letting thoſe Parts of a Diſcourſe, on which the Subſtance of the Argument wholly reſts, paſs untouch'd, and raiſe Duſt upon the Edges of a Diſcourſe, applying them quite different from the Author's Intention.

3. In railing on Subjects fully anſwer'd, without making any Reply to the Anſwers given. Theſe I ſhall now fully prove upon him, and by theſe any impartial People will determine, whether any Weight be to be laid upon any thing he ſays.

In his *Rehearſal* of the 29*th*, he vents his Filth upon the *Review* for raiſing Perſecution upon him, and chiming in with the *Obſervator*, as he ſays, in bringing the Civil Power upon him, telling him he deſerves a Whipping-Poſt, *&c.* And then ſubjoyns his Argu-

Arguments to be the Cauſe——And goes on with his uſual Flouriſhes upon this Point, as if his Readers were all to take it for granted, that I had excited the Government againſt him for vindicating the Ordination and Baptiſm of the Church. Intollerable Forgery! Is there any thing of this in the *Review*? *NO, NO, Mr. Rebearſal*, your Arguments againſt the Miſſion of the Miniſters of the Church of *Scotland*, and your decrying their Baptiſm, are ſo fallacious, ſo empty, ſo inſignificant, and ſo often already anſwer'd, that whatever they merit, it could be worth no Man's While to aſk the Civil Power to correct you for them; your own Abſurdity is your Correction, and your own Bluſhes ought to be your Monitors, that you might no more expoſe your ſelf ſo, as to pretend to a Line of Church Heraldry, and a direct Succeſſion from the Apoſtolick Miſſion; in which Scutcheon you will find ſo many Blanks and ſo many Blotts, that ſhould you hang it over your Study as the Proof of your Miniſterial Genealogy, and but a common Herald Painter ſhould paſs by, he would aſk, *What Baſtard is that?* And therefore in Anſwer to all your Pretences of Apoſtolick Miſſion, I demand you to ſhew me the Succeſſion, and tell me, when the Pope at *Avignon*, and the Pope at *Rome*, equally conſecrated and ordain'd, which of theſe Apoſtolick Conſecrations do ye deſcend from? And have a Care that you place the Prelatick Hierarchy, you talk of, upon a true uninterrupted Line, leſt we too juſtly ſay, *What Baſtard's that?* And laſtly, whether, as I prov'd before, and to which you have not made the leaſt Reply, the Miniſters of *Scotland* have not the ſame Deſcent of the ſame Miſſion, as the *Epiſcopal* Church claims, I mean being ordain'd by Miniſters regularly before ordain'd, and ſo back to Popery, from whence all muſt begin; in which Caſe I prov'd before from the Practice of the *Popiſh* Times, that *Presbyters* did ordain without the Help of Biſhops.

To all this he has not ſaid a Word, nor I ſuppoſe, cares not to meddle with it; but goes on railing at the Church of *Scotland*, calls their Baptiſm no Baptiſm, their Miniſters no Miniſters, but ſays not a Word to examine, whence their Miſſion comes, or how deſcended, or how his own is deſcended, in which he would find one as Legitimate as the other.

And now for his Fallacy, that I am raiſing Perſecution againſt him, and bringing him to the Whipping Poſt for this——Nothing like it, Mr. *Rebearſal*, ſo long as you would argue, nay tho' you rail'd at, or call'd a thouſand Names upon me and your Fellow Subjects. Not a Word of your Correction ever came out of my Mouth, nor ever ſhould; but when you fly at National Settlements, Eſtabliſh'd Governments, Legal Judicatories, &c. when as the *Ineſtimum rectum* of your Party, you ſhew your Nakedneſs, VOID upon an Eſtabliſh'd Church and an United Nation, and fly in the Face of Authority in Behalf of a Prelatick and *Jacobite* Rebellion carry'd on there by your Party. Then I ſay, you are no more to be argued with, but ought to be corrected by that Government you affront——But your Party have fiddled ſuch a new Tune of late, that no Body but your ſelves can dance to; you inſult the Government, reject Allegiance, pray for the Queen's Rival, refuſe common Aſſurances of peaceable Behaviour, and when you are puniſh'd, *and O how gently has it been!* cry out Perſecution, Suffering for Conſcience Sake, and running down *Epiſcopacy*. For ſhame, Gentlemen of the Church of *England*, let theſe Traytors no more ſhelter under your Wing; is ſuppreſſing *Jacobitiſm*, perſecuting *Epiſcopacy*? Then does the Church of *England* perſecute *Epiſcopacy* equally with the Church of *Scotland*, and every honeſt Man ought to do the ſame.——And I affirm again, and the *Rebearſal* dares not attempt to bring one fair Example to the contrary, there has not ſince the laſt Settlement of the *Preſbyterian* Church in *Scotland* one Miniſter or Hearer been proſecuted or perſecuted in that whole Kingdom for being *Epiſcopal*; none have had their Meetings ſhut up, but ſuch as refuſe to take the Oaths, and acknowledge the Government, or ſuch as have been depos'd from the Miniſtry, and caſt out of the Church for notorious Scandals and Immoralities;

moralities; and there are three Meeting-Houses now kept open, and have always been kept open in the very City of *Edinburgh*, the Ministers, which were never summon'd or cited, *tho' not qualify'd*, nor the Meeting-Houses shut up, in meer Respect to the good Character and quiet Behaviour of their Ministers. These are by Name, Mr. *George Johnstoun*, Mr. *Andrew Lumsden*, and Mr. *Henry Walker*.

It is far therefore from the *Review* to move the Personal Correction of the *Rehearsal* for his Arguments, no nor for his scurrilous Usage of me, which had not his Cloth protected him, I should have given him my self——Nor need he fear private Mischief, which, he says, some have told him of—at least hereabout; I know not what he might have Reason to expect in his Country. The Ruffain Trade is not the Manufacture of *England*; an *English* Man never carries his Revenge into the Dark, or stab his Enemy in the Back, he always looks him in the Face, and gives him fair Play; the rest is all *Irish* and Barbarous, and stands related to himself.

But when he calls the *Church of Scotland* tho' legally Establish'd, even by the *English* Parliament, *a Rebellion against GOD like that of KORAH*; when he calls their Presbyteries traiterous, arraigns all their Church Judicatories as scandalous, and not to be regarded, and her Principles as tyrannical; when he goes this Length, I say, he is past arguing with, the Government ought to correct him, and teach him better Manners, either at the *Whipping-Post*, or any where as they think fit——And I appeal to all the World, whether it be not just—— I am not to enquire, nor can I conjecture, how 45 Gentlemen, all Men of Principles and Honour now representing *Scotland*, can sit still, and hear such Affronts offer'd to their Nation and the Church they acknowledge, and not cause him to be corrected, unless it be, that they account him infamous, and below their Resentment.

MISCELLANEA.

IN the Pursuit of the long Debate about Debtors and Creditors, I am now to examine what has been, or has not been done, for the Ease and Relief of either; in which perhaps some new Scenes may open, which have not yet been discover'd in the World.

There have been several Acts of Parliament pass'd in this Case; some have carry'd the Title of Acts for Relief of Creditors, some for Relief of Debtors, some this way, some that, but all have serv'd to little other End, as to the present Time, than to inform us of three Things.

1. That it is a very difficult Thing to distinguish Right in this Case, and to separate fairly between the Justice due to the Creditor, and the Justice or Humanity due to the languishing Debtor.

2. That some Concern for honest but indigent Debtors is due to them, not only from the Creditor, but in Default of his Charity, from the Government of the Country he lives in; Witness the several Acts made for their Relief.

3. That all the Laws made against either Bankrupts in general, or in particular Cases, that have been notoriously criminal, do imply, that to a Man, who fairly and honourably strips himself to pay his just Debts, there is a Concern and Compassion due not from his Creditor only, but from the whole Nation.

I shall not need to enlarge on these Heads, as if I wanted to prove them, they will be natural Consequences of what I shall say farther on this Point. I go on therefore to enumerate the particular Acts of Parliament, which have been made for the Relief of Debtors, and I shall not go back further than our Memory; the first, I find upon that Head, was in the latter End of King *Charles*

Charles II. and if I remember right, *not being with my Books*, in the Year 1684, by which it was Enacted, That without any preſcribing the Sum, any Perſon who was in Priſon for Debt, and had nothing to pay, upon his making Oath that he had not the Value of 5 *l.* left in the World, either in Poſſeſſion or Reverſion, in himſelf or in Truſt, but had *bona fide* been reduc'd to that Extremity, that he had nothing left above that Sum in the World, was fairly and actually diſcharg'd from his Creditors, and had his full Liberty given him to begin the World again; and I could name ſome conſiderable Sums of Money, that I had paid me by a Piece of Paper on the Foot of this Act.

This was the only Act that for 40 Year paſt has given any compleat Deliverance to the Miſerable in this Nation; what faint, narrow, contracted, and limited Acts have paſs'd ſince, we ſhall enquire hereafter, and ſhew a little wherein they have been defective——But by this Act a great many poor Families were reliev'd, great Numbers of Tradeſmen recover'd, who have ſince flouriſh'd in Trade, and done good Service to their Country: Nay, ſome Inſtances may be given, *I do not ſay many*, of Tradeſmen deliver'd by this Act, that having been bleſs'd with Succeſs after their firſt Diſaſters, have gain'd good Eſtates, and have honeſtly made Satisfaction to their Creditors, after they have been diſcharg'd from them by Law.

How all the ſucceeding Acts to this have mock'd both Debtor and Creditor, how and why they have been defective; how in ſome Caſes the Eagerneſs and Rigour of the Creditor, and in others the Knavery of Debtors, has defeated the good Intent of the Law, and how in both the general Injury to Commerce is viſible, remains yet to be diſcours'd of.

ADVERTISEMENT.

SInce the Writing of this, we are bleſs'd with Mr. Reheartal's *very civil Paper about the Clergyman, of whom I gave him a Letter in a late Review.*

I ſhall give him no Anſwer to it by Lump, only promiſing him this, that as it was a Letter publiſh'd by me, from a Man whoſe Reputation I have no Reaſon to queſtion, ſo like a fair Enemy, if the Fact does not appear, I'll acknowledge my being impoſ'd upon, and tell him by whom. But I fear it not.

And I muſt ſay two Things to him.

1. *He is an aſſuming poſitive Gentleman to aſſure us, that this muſt be a Prebend of* Durham, *which the* Review *no where affirms.*
2. *I am ſorry to hear him ſay, it is the beſt regulated Cathedral in* England.
3. *I wiſh, the Clergymen that are to ſign the Certificates, he ſpeaks of would alſo ſign, that there is not to their Knowledge a known Habitual Swearer among their Number, to whom the* Rapper, *he talks of, are familiar.*

When theſe Things are anſwer'd, we may the better reply to the reſt, and perhaps by that Time have a farther Account of Things.

4. *I cannot but thank him for his moving the Biſhop to bring an Action of* Scan. Mag. *upon me, juſt after he had complain'd of my raiſing Perſecution againſt him——But if he is no better a Divine than he is a Lawyer, he would do beſt to keep the Lay-Habit he has taken up, and renounce the Church of* England *Habit, as he has already done her Principles.*

His conſtant Railing at the Experiment *is a full Teſtimony, how hard that Plot upon the* Diſſenters *pinches them, ſince I have challeng'd his Party to bring their clamouring Friends to a Court of Juſtice, where that Matter can only be determin'd, and where it may finally be known to the World, who are the Liars and Forgerers, his Party or I? ——And he that will charge Men with Forgery, and yet ſhun coming to Juſtice to determine it, is a Slanderer, no Body ought to give heed to.*

A Gentleman, who ſent the Author a Letter about the Laws for Arreſts both in England *and in* Scotland, *is deſir'd to ſend Word how a Letter may be directed to him, or elſe is deſir'd to go on with the ſame ingenious Diſcourſe, which will be very uſeful in the good Deſign now on Foot, for the Relief of both Debtor and Creditor.*